Dr. Brown has evidently discovered the unsatisfactory nature of the common explanations: and he has farther observed, that the economy of the world has a reference to the discouragement of vice, and the encouragement of virtue; but while the truth, is thus opening upon him, he refuses to follow it. The light of which he has now got a glimpse, might have conducted him to the discovery of that perfection of the Divine character which leads God to withdraw himself from vicious conduct; but, scared by the dazzling brightness of such an attribute, and losing sight of it when it was urging him onwards, he hastens to betake himself to the softer and flowery regions of sentiment and poetry, in which he ever delights to expatiate, and in which he affords rest to himself and his readers after they have followed him in his feats of intellectual agility.

So far as Dr. Brown conceives, that in the infliction of suffering God has a reference to the encouragement of virtue and the discouragement of vice, his views are clear and solid and consistent. He has discovered that there is a greater evil than mere pain, and a greater good than mere pleasure; and that the pain which exists in the world cannot be explained except in its relation to the greater good and the greater evil. Instead of the "greatest happiness" principle, he might have seen what we may call the " greatest morality" principle; and the idea, if prosecuted, would have conducted him to a firm resting-place, on which he might have contemplated the full character of God, and His dealings towards a world which would have been seen by him as fallen. But when the grand reconciling truth was just dawning upon his mind, he turns to another truth which has but sufficient importance to distract his attention. " There will," he says, " be a quicker disposition to feel for others when we ourselves have suffered." Docs God, then,

create pain that men may feel for it ? " The grief of one," he adds, " is the pity of many, and there must be grief if there be pity." Does he mean, to say that the grand aim of God in inflicting grief was to cause pity on the part of many ? Surely if this had been the whole, or the chief end contemplated by God, it might have been attained at a less expense of pain and sorrow. Besides, it is not to be forgotten, that, if liability to pain and sorrow be a means of strengthening virtue, it is also a means of encouraging vice. Do not all the malignant passions of our nature, such as